WITHOUT SAYING A BLESSING EITHER BEFORE OR AFTER. AT MEALS HE SAYS THE GRACE AFTER, BUT NOT THE GRACE BEFORE. R. JUDAH SAYS: HE SAYS THE GRACE BOTH BEFORE AND AFTER.

GEMARA. Said Rabina: This would show that saying mentally is equivalent to actual saying.[27] For if you assume that it is not equivalent to actual saying, why should he say mentally?[28] What then? [You say that] saying mentally is equivalent to actual saying. Then let him utter the words with his lips! — We do as we find it was done at Sinai.[29] R. Hisda said: Saying mentally is not equivalent to actual saying. For if you assume that saying mentally is equivalent to actual saying, then let him utter the words with his lips! What then? [You say that] saying mentally is not equivalent to actual saying? Why then should he say mentally? — R. Eleazar replied: So that he should not have to sit saying nothing while everyone else is engaged saying the Shema'. Then let him read some other section? — R. Adda b. Ahaba said: [He must attend to that] with which the congregation is engaged.

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(1) V. Glos.
(2) And women are exempt from such precepts. V. infra.
(3) For the same reason.
(4) Since it is written, and thou shalt bind them, and thou shalt write them.
(5) Ps. LV, 18.
(6) For what reason is there for exempting them?
(7) As it says, And ye shall teach them to your sons, and ye shall write them; and the obligation of teaching applies only to the males.
(8) Ex. XVI, 8.
(9) Over wine. V. P.B. p. 124.
(10) In the two versions of the Fourth Commandment, viz., Ex. XX, 8 and Deut. V, 12 respectively.
(11) I.e., abstain from work.
(12) I.e., say sanctification. (Kiddush). V. Glos.
(13) I.e., a minor.
(14) Because he cannot say it himself; v. Suk. 38a.
(15) As would be presupposed in your argument.
(16) Viz., the quantity of an olive according to R. Meir and an egg according to R. Judah. Infra 45a.
(17) A minor.
(18) The father who had less than the minimum quantity. And it is only in such a case that a woman may say grace on behalf of her husband.
(19) Lit., 'Who lifteth not up the countenance'.
(20) Deut. X, 17.
(21) Num. VI, 26.
(22) Deut. VIII, 10.
(23) Cf. supra n. 2.
(24) V. Glos.
(25) When the hour arrives for reciting it.
(26) Lit., 'in his heart'.
(27) Lit., 'thinking is like speech'.
(28) What religious act does he perform thereby?
(29) Moses ordered the Israelites to keep away from woman before receiving the Torah, but those who were unclean could still accept mentally.

Talmud - Mas. Berachoth 21a

But what of tefillah which is a thing with which the congregation is engaged, and yet we have learnt: If he was standing reciting the tefillah and he suddenly remembered that he was a ba'al keri he should not break off, but he should shorten [each blessing]. Now the reason is that he had